

out against the big business concerns, being Jews could not obtain employment with them, and were thus reduced to misery; now that the Nazi Government systematically enforces the displacement of Jews by non-Jews, their position has become infinitely worse.

(7) *The anti-Semitism of the consumers* forms a counterpart to that which debars the Jews from employment in big business. The slogan "Do not buy from Jews!" gained currency in Poland about 1911, and resulted in a boycott of Jewish shops, favoured by the Russian Government. Since 1919 it has been intensified by the rise of a Polish merchant class, and is a serious danger for Jewish shopkeepers dependent on non-Jewish customers. With the coming into office of the Nazis in Germany, an enormous propaganda has been developed, supported by the Government, for boycotting Jewish shops, and also of Jewish doctors, lawyers, and artisans. In small towns, where the owner of a shop is known to the public, many Jewish shopkeepers have been ruined and forced to emigrate, but even in the big towns Jewish business has suffered severely.

In the spring of 1933 the Nazi Government, by dismissal or other methods, has deprived many Jewish officials, judges, barristers, and doctors of their livelihood, paying no regard to prescriptive rights acquired by many years of

practice; and it has achieved something new in the history of anti-Semitism by including Christians among the Jews, if merely one of their grandparents was of Jewish race.

Barring anti-Semitism, all these economic tendencies, which endanger the position of the Jews, can be reduced to one common denominator: the setting aside of free competition, which, before the War, was the guiding principle of capitalist economy. The entire economic field was then open to the independent activities of the Jews in their search for a livelihood. In Great Britain, France, Belgium, Holland, and Switzerland, where, roughly, speaking, the principle of